

SIGNS OF
THE TIMES

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A present from my dear
beloved son - T. B. Van

J. R. Worden
1045 So. Stockton St.
Lodi,
Cal

THE
SIGNS OF THE TIMES,

SHOWING THAT THE
SECOND COMING OF CHRIST
IS AT THE DOORS.

SPIRIT MANIFESTATIONS,

A FORETOLD SIGN THAT THE DAY OF
GOD'S WRATH HASTETH GREATLY.

ADVENTIST
BY JAMES WHITE. HERITAGE CENTER
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NOTE TO THE READER.

Our object in presenting this work is to set before you a condensed view of the most important signs which show that the second coming of Christ is very near. We invite you to give the following pages a careful perusal. And if you are convinced that our view of the signs of the times is correct, you will, doubtless, wish to put this work into the hands of others. We hope that it will be widely circulated.

It can be had at the REVIEW Office, at the price stated on the cover ; or, by the hundred, at the rate of 2000 pages for \$1.

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SIGNS OF THE TIMES.

"CAN ye not discern the signs of the times?"—Matt. xvi, 3.

Our Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red ; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times."

We will here name some of the signs which the Jews had as evidence of Jesus being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. The star that appeared, to guide the wise men to the place of the infant Saviour, [Matt. ii, 2, 9,] prophesied of in Num. xxiv, 17.
2. He was born of a virgin, [Matt. i, 18-25,] spoken of in Isa. vii, 14.

3. Bethlehem was his birth-place, [Matt. ii, 1.] mentioned in Micah v, 2.

4. Herod slaying all the children in Bethlehem, from two years old and under, [Matt. ii, 16-18.] prophesied of in Jer. xxxi, 15.

5. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.

6. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1.] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21.

7. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

8. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

9. The fulfillment of the seventy weeks of Dan.

ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies,] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are, as we shall show, more numerous and forcible than those of his first advent. Then if the signs of Christ's second com-

ing are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

SIGNS OF THE SECOND ADVENT.

1. *The dark day of May 19th, 1780.* "Immediately after the tribulation of those days shall the sun be darkened," &c. Matt. xxiv, 29. The first question to be settled is, what days of tribulation are referred to? We answer, the 1260 days [years] of tribulation on the church, prophesied of in Dan. vii, 25; Rev. xi, 2; xii, 6; xiii, 5, which commenced 538, and ended in 1798. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Verse 21. For the following reasons, we apply this to the tribulation of the church, which closed with the 1200 years of Papal persecution, and not to the destruction of Jerusalem.

(1.) It was the greatest tribulation that the church has ever suffered. Fifty, and some writers say, one hundred millions of christians were put to death by the rack, flame and sword, and by every other engine of cruelty that wicked men and devils could invent. It was a greater tribulation than the church will ever suffer. For in the time of trouble, such as never was on the world, that is to come when Michael [Christ] shall stand up, [Dan. xii, 1,] the saints will not be put to death. God has promised to deliver "*every one*" of them.

(2.) This tribulation cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain,

when God rained fire and brimstone from heaven on them; or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

(3.) If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly, there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the saints during the 1260 years, and the "trouble" mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

Then, "immediately after the tribulation of those days" of Papal persecution, the sun was to be darkened. Mark this: It does not say, *after those days*; but "after the *tribulation* of those days." The *days* reached to 1798, eighteen years this side of the dark day; but the *tribulation* of the days ceased before the sun was darkened in 1780. The days of *tribulation* were shortened for the elect's sake. Verse 22. "The reformation under Martin Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church." Mark xiii, 24 makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years shall close; but

after the tribulation, or martyrdom of the saints shall cease, "the sun shall be darkened."

✓ "A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee*.

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Ct., Historical Collections*.

"Dark day of May 19th, 1780.—The sun rose

clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19th, 1780, is thus described by Mr. Stone, in his History of Beverly:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease.—During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843*.

✓ "In the Dark Day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, L. L. D.—New Haven Daily Herald*.

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

A*

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nighthawks began their notes."

Says D. T. Taylor, as published in the *Advent Herald* of April 9th, 1853, "I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the 'Black Saturday.'"

In the same *Herald*, the Editor gives the following note:—"The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The night following the dark day, May 19th, 1780.* "And the moon shall not give her light." Matt. xxiv, 29.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20th, 1843. *Extract from Stone's History of Beverly*.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." *Mr. Tenney of Exeter, N. H., quoted by Mr. Gage, "to the Historical Society."*

Dr. Adams, speaking of the dark night, says:—"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had fulfilled the day before."

3. *The falling stars of Nov. 13th, 1833.* "And the stars shall fall from heaven." Matt. xxiv, 29.

We are aware that some view that phenomenon an exhibition of meteors, and not of stars, and therefore no fulfillment of this sign. But what kind of a star guided the wise men to the birth-place of the Saviour? Surely, no planet, or fixed star. And how many planets think you, could fall from heaven on to this earth without producing its destruction? It is evident that this sign must have a shower of meteors, or small stars for its fulfillment. And that the falling stars of 1833 fully exhibit the sign, the following extracts will show.

The first, from Henry Dana Ward of New York, published in the *Journal of Com.*, Nov. 15th, 1833.

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed; 'see how the stars fall?' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy

before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth:' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*: those which appeared in the East fell towards the East; those which appeared in the North fell towards the North; those which appeared in the West fell towards the West; and those which appeared in the South (for I went out of my residence into the Park) fell towards the South. And they fell not as the *ripe* fruit falls. Far from it; but they flew, they were *cast* like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the

appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833, was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are

these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from *other worlds*, or from the *planetary voids*.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is important testimony as to the vast extent of the falling stars, and also of their emanating from a single point in the heavens. It was the *greatest display* of celestial fire-works recorded on the pages of history. It was no atmospheric, or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and, third, the stars falling from heaven, also the scenes closely connected with his second advent, [Matt. xxiv, 29-31,] he gives the parable of the fig-tree.

"Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. SO LIKEWISE YE, when ye shall see all these things, KNOW

that it [margin he] is near, even at the doors."—Verses 32, 33.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may *know* when his coming is at the doors. But we are told that the church is never to know anything of the period of Christ's second advent. Then we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church might *know* when the event should be near, even at the doors, is sufficient proof that it was the design of Heaven that the church should understand the period of the Second Advent.

It is true that our Lord has said, "of that day and hour knoweth no man." Mark adds, [Chap. xiii, 32,] "no, not the angels which are in heaven, neither the Son, but the Father." But if this proves that all men are to be perfectly ignorant of Christ's coming till he suddenly descends from heaven, then it also proves that the angels who are to attend him, and Christ himself, will have no knowledge of the event till it takes place, and they find themselves in this world. This makes the text prove too much; therefore we must take another view of it. The text does not state that man shall never know the day and hour of Christ's coming. Rev. iii, 3, is good evidence that even the day and hour will be known by the watching ones. "Remember therefore how thou hast received and

heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The testimony of the Apostle is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh [on the unbelieving world] as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them.— . . . But ye, brethren, are not in darkness [as to the time of Christ's coming] that that day should overtake you as a thief." 1 Thess. v, 1-4.

We do not profess any knowledge of the day and hour of the Second Advent, neither the year; but from the signs, we know that it is near, even at the doors. It is the opinion of critical scholars that the text should read, "of that day and hour *maketh known* no man," &c. It would then teach that no man, neither the angels, nor the Son is to make the day and hour known; but the Father will do it. This is in perfect harmony with Rev. iii, 3; 1 Thess. v, 1-4. Read also Eze. xii, 21-28, and mark particularly verse 25.

Reader, do you doubt the fulfillment of the signs in the sun, moon and stars? If you do, then how would you have them fulfilled? It is sometimes stated that "when these signs are fulfilled, they will be so plain that no doubt will remain respecting their fulfillment. All men will then believe." But if this should be so, then how could it be as it was in the days of Noah? "As it was in the days of Noah, so shall it be also in the days of the Son

of man." Noah knew the period of the flood, and preached it to the world, and prepared the ark.— In doing this, he condemned the world, and saved himself and family. But the people doubted and scoffed, and were destroyed. "So shall it be also in the days of the Son of man."

God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

The parable of the fig-tree, is probably the most forcible one that could be employed by our Lord. When the trees of the field begin to put forth their leaves, and the tender grass begins to spring up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. We know that Summer is nigh. "*So likewise ye,*" or with the same certainty, *know* that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

A dear friend of ours, who had long been absent, might be coming, yet a thousand miles off. He might be near, yet twenty miles from home; but with what interest should we watch his approach to the door, and special care would be taken to be all ready to receive our long absent friend.

That Christ will come again has been gospel

truth for more than 1800 years. He says, [Luke xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When these signs begin to come to pass, redemption is drawing nigh; but when they come to pass, then know that Christ is at the doors. Reader, this is our true position; Christ is at the door. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready!

The shaking of the powers of the heavens, sign of the Son of man, and the mourning of the tribes of the earth, are events closely connected with the Second Advent, but are not given as signs to be presented as evidence that the event is near. A little while before Christ comes, every man's case will be unalterably fixed. It will then be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. As proof that this is a short period before the Advent, read the next verse. "And behold I come quickly," &c. He has not come, although the destinies of all are then fixed. In this short period of time, these events will take place: not to be preached to the world; for salvation's hour to them will then be past: not to inspire faith in the saints; for their faith will then be perfected.

4. *The prophecy of Daniel unsealed in the time of the end, many running to and fro and knowledge increased.* "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end," This period, called the time of the end, evidently commenced about 1798. In Chap. xi, 32-35, the 1260 years of Papal supremacy are referred to. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the Papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books of the Bible, and the attention of the people has been called to it.

"*And knowledge shall be increased.*" This does not mean general knowledge on all subjects; but it must be limited to the one great subject presented to Daniel by the angel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the Judgment scenes. Chapters xi and xii are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of the just, which, of course, embraces the second coming of Christ. Chap. xii, 1, 2. In verse 6th, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Mark this: The end of the wonders are the scenes connected with Christ's second coming. In the next verse the answer is given by the man clothed in

linen, with a most solemn oath, with both hands raised to heaven. He swears to time. But says Daniel, [verse 8th.] "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?"

The Prophet here makes his earnest inquiries relative to the scenes connected with the Second Advent; for these were the end of the things shown him. Now read the angel's reply. Verse 9.—"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." That is, the prophecy of Daniel that definitely points out the period of the Second Advent, was closed up and sealed till the time of the end.—What shall then take place in this period called the time of the end? The answer is given in the next verse. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The truly wise, those that fear the Lord, will listen to the voice of instruction, and will understand that the day of the Lord is coming, and hasteth greatly, and will prepare. They will be purified, made white and tried. Or, as the Apostle says, [2 Pet. iii, 14.] "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Again, "What manner of persons ought ye to be in all holy conversation and godliness." Verse 11.

"But the wicked shall do wickedly, and none of the wicked shall understand." While the wise understand by the opening prophecies that Christ is speedily coming, believe, prepare, and rejoice in the

blessed hope, the wicked doubt, scoff and do wickedly.

The great object of the prophecy of Daniel seems to be to bring us down to, and distinctly point out the period, and events connected with the Second Advent. The book, then, was given more for the benefit of the generation that should witness Christ's coming, than for any other in past time. Hence the propriety of its being closed up and sealed to past generations, till the time of the end. Then when the generation that is to witness the scenes of the last day is on the stage of action, the prophecy is unsealed, knowledge in regard to it is increased, and many join to warn the world that Christ is coming.

"*Many shall run to and fro.*" This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders.—With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops and stores to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they "ran to and fro" to sound the alarm.

It is the day of God's preparation. Behold the facilities of traveling now existing, unknown before

the time of the end. Says the Prophet, "the chariots shall be with flaming torches in the day of his preparation; . . . they shall run like the lightnings." Nahum ii, 3, 4. What men have named the "Lightning Train" of cars carries passengers over the road from Rochester to New York city, a distance of about four hundred miles, in eleven hours. We were indeed reminded of this prophecy of Nahum, on our return from Michigan in June, while riding over the road in the lightning train, forty miles in less than fifty minutes by the watch. In some cases the cars run more than one mile a minute. Mails move rapidly by the power of steam, so that publications may be sent thousands of miles in a few days. The way, then, is prepared, and the prophecy is being fulfilled.

Said God to Job, "Canst thou send lightnings, that they may go, and say unto thee, here we are?" Men of this generation can answer, yes, we can.—Doctor Beman, of Troy, remarked in a sermon lately, that if Franklin tamed the lightning, Professor Morse taught it the *English Language*.

The Magnetic Telegraph is here referred to, by which news is communicated hundreds of miles in a few seconds. These things are looked upon by very many, as sure tokens of future good; forerunners of a bright, golden age, when all will be converted from sin to holiness, which some vainly think already dawning. And know not that the day of vengeance hasteth greatly, and that these things are foretold signs of the coming of the Son of man, plainly fulfilled before their eyes.

Where is the evidence that the world is growing better? It cannot be found. While art and

science advances, man becomes proud, forgetful of God, and adds sin to sin. And while some view the race improving, and rising almost to perfection, it is in fact sinking in darkness and becoming corrupt, ripening for the sickle of Him that is soon to put on the garments of vengeance, and ride forth upon the white cloud to reap the harvest of the earth.

Why talk of the world growing better in this mortal state? The scriptures speak of the perils of the last days, of wicked men waxing worse and worse, and the wicked doing wickedly, and none of them understanding. The scriptures plainly teach that man is to become more and more corrupt, and ripen for the day of wrath as that wrath approaches. Look at the metallic Image of Daniel second chapter, given to illustrate the four universal kingdoms, preceding God's everlasting kingdom. Why was not the head of clay and iron, its breast and arms of brass, its belly and sides of silver, and its legs and feet of gold? It would then much better illustrate the view of many that the world has been growing better, and that even now we are entering the golden age. Those who talk of this being the golden age, have this Image turned topsyturvy, standing on its golden head. But let it stand upon its feet, and the diminution of the value of metal from head to feet, is a fit emblem of the gradual apostasy of man since he left Eden.

That there is a period when the church of Christ is especially to look for the Second Advent, is evident. Many, however, take the ground that it was right for the early christians to look for Christ's second coming in their day, that it has been scrip-

tural for the followers of Christ ever since, to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time. But the fact that the signs of Christ's second coming are given, shows the error of this view. How absurd for past generations to expect the event, before the signs were fulfilled.

That some of the early church received the idea that Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to them, corrects this error. The Apostle says:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God," &c. 2 Thess. ii, 1-4.

From this testimony of the Apostle, we conclude that there were those who taught the Thessalonians to expect the Second Advent in their day.—But Paul told them not to be troubled with this idea, and warned them against being deceived by it. He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin [Papacy] be revealed," &c.—He points the church of Christ over the period of the apostasy and 1260 years of Papal supremacy, down to 1798, and guards all the way with his

warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer: At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was then to increase, and many run to and fro.

What a beautiful harmony here is in the testimonies of the angel and Paul. The angel said to Daniel, "the words are closed up and sealed till the time of the end." Paul said to his brethren, "Let no man deceive you, . . . that day shall not come, except there come a falling away first, and that man of sin be revealed." The Apostle's warning reaches down to the time of the end, where the words were to be unsealed, and no farther.—This plainly shows that the last half century has been the period for the subject of the time of the Second Advent to be brought out, and this the only period that the church of Christ could scripturally look for the immediate coming of the Lord.

The signs in the sun, moon and stars have been fulfilled, the last, only twenty years since; the book of Daniel unsealed, and the Apostle's warning ceased; therefore, the way is fully prepared for the solemn warning to go forth to the inhabitants of the earth to prepare to meet the Lord.

5. *The gospel of the kingdom preached in all the world for a witness.* "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv, 14. This is the first sign given by our Saviour in answer to the question in the third verse

of this chapter, "what shall be the sign of thy coming, and of the end of the world."

The text is often used to prove the doctrine that all men will be converted, and that there will then be at least one thousand years in which *all* will "know the Lord from the least to the greatest."—But it comes far short of proving all this. In order for it to sustain the modern doctrine of a temporal millennium, and harmonize also with the idea that nothing is to be known relative to the time of the Second Advent, it should read something as follows:—This gospel of the kingdom shall be preached in all the world, every individual shall hear it, and become converted, and made holy by it, remain so one thousand years, and then no man shall know anything about the end! But the text only states that the gospel of the kingdom shall be *preached* in all the world; and the object stated, is, "for a witness unto all nations." "*Then,*" not a thousand years after, "*shall the end come.*"

Is this the gospel in its common acceptance?—Or is it a particular part of the glad tidings? It was spoken in reference to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world;" therefore it seems proper to apply it to the proclamation of Christ's second coming.

But if it be applied to the gospel in the common acceptance of the word, the circulation of the Scriptures in so many different languages and dialects during the last half century, and missionaries sent to all the nations of the globe, are sufficient to fulfill the text. The heads of all the missionary departments tell us that there is not a na-

tion on the earth to whom the gospel has not been preached.

"J. O. Choules, author of the greatest work ever published on missions, giving their history, from the Apostolic age down to the present day, being asked in May, 1842, if he knew of any nation which had never received the gospel, replied that he did not. Mr. James, agent of the American Bible Society, being asked the question, gave the same answer."

The truth of this matter is well expressed by William Miller in his Lectures published in 1841;—"Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the Apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the East, and will set in the West."

But if Matt. xxiv, 14, be applied to a particular part of the glad tidings, namely, the second coming of Christ and the end of the world, the fulfillment is equally evident. The following is from Wm. Miller's Lectures, page 238.

"One or two on every quarter of the globe have proclaimed the news, and agree in the time.—Wolfe, of Asia; Irwin, late of England; Mason, of

Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry."

The Advent Shield, Vol. I, No. 1, pages 86, 87, says:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, '*The hour of his judgment is come.*' Rev. xiv, 6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have had access."

E. R. Pinney, in his *Exposition of Matthew*, Chapter xxiv, says:

"As early as 1842, second Advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the Missionaries, and also with the Jewish and Mohammedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish Missionary in Tartary to whom the question was put by a Tartar priest, 'When Christ would come the

second time?" And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible—and remarked, 'he thought that everybody might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about 1844.—The Missionary wrote home a statement of the facts, which were published in the *Irish Magazine* in 1821. The commanders of our vessels and the sailors, tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.

"I noticed in a late number of the *Voice of Truth* that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of 'Christ's coming and the end of the world,' had been preached there, but was received only by the lower classes. Rev. Mansfield had an interview with a Moravian missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused upon the subject.

"At the Turks Islands, Rev. M—, also met a Wesleyan missionary, who assured him that at the time fixed upon by the Adventists in the U. S., the following incident occurred, which illustrates the extent to which the doctrine of Christ's immediate coming had been diffused.

"During a most terrific thunder storm, some of

the members of the Wesleyan church who had been at variance, thinking the Lord was actually coming as the American Adventists expected, ran to each other and confessed their faults and begged forgiveness, that they might be ready to meet Christ."

F. G. Brown, in an article published in the *Midnight Cry* of Feb. 15th, 1844, writes thus:

"During our Conference [New Bedford, Mass.] we were favored among other good brethren whom we love, with the presence of Bro. Hutchinson, of Montreal, Editor of the Voice of Elijah. His powerful presentation of scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning Steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c."

The *Midnight Cry* of Sept. 21st, 1843, thus remarks:

"We learn from a letter received from James Perrin, who is captain of a canal boat running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some in-

teresting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says: 'Three of the number could speak English. I spoke to them concerning the coming of Christ this year, asked them if they had heard anything on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them that it was so called. They then said that almost every paper among them, last Fall and Winter had more or less to say on the subject. I then showed them the chart I had on board. The moment they saw it, they said that they had seen it in their own country.' To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not '*this gospel of the kingdom*' of heaven at hand, been well nigh preached in all the world as a witness?"

J. W. Bonham, in the *Midnight Cry* of Nov. 28th, 1844, remarks:

"On my passage to London, I distributed among the passengers, several second Advent papers and publications. Some of Bro. Litch's German Tracts I sent to Holland; some copies of the *Midnight Cry* I sent to Van Dieman's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the *Cry* I sent to Norfolk, which were the means of causing the subject of the Advent to be agitated previous to its being visited by Brn. Winter and Burgess. . . . I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart-cheering intelligence of the progress of the Advent cause. In some places as many as five or six thousand persons were assem-

bled to hear on this all-important subject; some of whom embraced the truth with joy. I was, also, much cheered by receiving letters, stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the *Cry* containing Bro. Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the theological Institutions in Bristol, and the inmates declared that it threw considerable light on many parts of scripture, which before were considered as wrapped up in mystery."

An English writer Mourant Brock, thus remarks:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but, also in America, India, and on the continent of Europe. I was lately told by one of our German Missionaries that in Wirttemberg there is a Christian Colony of several hundreds, one of the chief features of which is, the looking for the Second Advent.—And a Christian Minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled, 'The Millennium,' the writer says that he understands that in America about 300 ministers of the Word are thus preaching 'the gospel of the kingdom;' whilst in this country, he adds, about 700 of the church of England are raising the same cry."—*Advent Tracts*, Vol. II, page 135.

The *Signs of the Times*, Vol. VI, No. 18th, 1843, says:

"A young man in this city, who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. 'We can do nothing against the truth but for the truth.'"

"The Whale ship, William C. Neyl, of New London, Ct., fell in with a New Bedford ship, sometime in the month of February, off Cocos Island. The crew of the New London ship received from the New Bedford vessel, the news from the United States. Among many other things, they were told that 'Miller predicted the end of the world on the 23d of April.'"

"They were on their homeward voyage, and the latter part of March, they put into the port of Talcahonna, on the coast of Chili. It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23d of April. When the day arrived, the whole community were in a state of consternation, and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the *New York Sun* has given light to the world, and sent it to the regions and places we could not have reached.

"But it will be asked, 'If the news that such a

truth is preached, is a sufficient proclamation to fulfill the prophecy. The answer is: If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts xix, 8-10. Where Paul preached or taught in *Ephesus* two years so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world."

6. *Spirit Manifestations*.—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

"Now the Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv, 1.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi, 13, 14.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Baby-

lon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. xviii, 1, 2.

"Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2. Thess. ii, 9-12.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do," &c. Rev. xiii, 13, 14.

"Then [after the 1260 years of tribulation on the church, see verses 21, 22] if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders: inasmuch that, if it were possible, they shall deceive the very elect." Matt. xxiv, 23, 24.

We give the above texts as a portion of those scriptures which distinctly foretell the strong delusions of the last days, now beginning to appear in what is called *Spiritualism*, or *Spirit Manifestations*. That the texts do apply to the last days, and also to these so-called Spirit Manifestations, we think will yet appear plain.

But it may be expected that we should give

some account of the rise and progress of Spiritualism. For the benefit of those who have not had an opportunity to become acquainted with the facts in the case, a very brief history is here given. The following is from a candidly written pamphlet, published by D. M. Dewey, Rochester, 1850, entitled, *History of the Mysterious Noises, &c.*

"The sounds were first heard in a small village named Hydesville, in the town of Arcadia, Wayne county, New York. The house where they were heard was occupied during a part of the years 1846 and 1847, by Mr. Michael Weekman. During this time, Mr. W. states that one evening about nine o'clock, as he was preparing to retire for the night, he heard a rapping on the out-side door. He opened it, but saw no one. In a few moments, the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door, and opened it; no person was to be seen. He went into the street and looked about the house, and returned without seeing any one. Soon the noise was repeated, and, failing to see any person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard—he felt the door jar, and sprang into the street. No person was to be seen anywhere, in the vicinity.—Excepting a manifestation to the daughter of Mr. W., then some eight years old, nothing unusual is reported to have been seen or heard by him, while he occupied the premises.

"The family of Mr. John D. Fox moved into the house on the 11th of December, 1847. Their former residence was Rochester. They heard the

rapping first, the latter part of March, 1848, one evening, after they had retired for the night. It seemed to be in one of the bed rooms, and sounded as though some one was knocking on the floor, moving chairs, &c. Four or five members of the family were at home, and they all got up, to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting their hands on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake in the house. The following evening they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

"The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place:—"On Friday night, we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest. My husband was here on all these occasions, heard the noise and helped search. It was very early when we went to bed on this night; hardly dark. We went to bed so early, because we had been broken so much of our rest that I was almost sick.

"My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard in the house.—The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is

about twelve years old; she is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

"The other girl, who is in her 15th year, then spoke in sport and said, 'Now do just as I do.—Count one, two, three, four, &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I spoke and said to the noise, 'count ten,' and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.

"I then asked if it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard the two sounds as soon as the words were spoken."

"Mrs. Fox asked if the noises would continue if she called in the neighbors that they might hear it. There was rapping the same as when it was supposed affirmative answers were given. Mrs. Redfield, the nearest neighbor, was first called. The children had informed her previously, that strange noises were heard in the house and she went, thinking to have some sport with the family. She found the girls very much agitated. Mrs. Fox said, 'Mrs.

Redfield, what shall we do? We have heard the noise for some time, and now it answers all our questions and we cannot account for it.'

"Mrs. R. heard the sounds and commenced asking questions, which were answered correctly, greatly to her astonishment. She says the girls continued to be much frightened, and she told them not to be afraid; if it was a revelation from the spirit world, it was not to injure them. One of the girls said with much feeling—'We are innocent—how good it is to have a clear conscience.'

"Messrs. Redfield, Duesler, Hyde, Jewell, and their wives were subsequently called, during the same evening. They asked many questions and received answers. Questions relating to the age, number of children, &c., of the persons present, are said to have been answered correctly. Mr. Fox and Mr. Redfield remained in the house through the night. Mrs. Fox and her daughters spent the night at the house of one of the neighbors.

"A report of the strange noises heard in the house of Mr. Fox, spread throughout that part of the town the next (Saturday) morning, and a large number of persons assembled and remained at the house during the day. No noises were heard until evening, when the sounds commenced as before. A committee was appointed to investigate the matter, and a great variety of questions were asked and answered.

"On Sunday morning, April 2d, the sounds were heard, and they continued to be made throughout the day. This is the first instance in which they are reported to have been heard in the day time.—

Sunday evening and throughout that night, no noises were heard."

"In a pamphlet, published at Canandaigua in 1848, by E. E. Lewis, certificates corroborating the foregoing statements are given, signed by the following persons: "John D. Fox, Walter Scotten, Elizabeth Jewell, Lorren Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clarke, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Loser, David S. Fox and Mary Redfield.

"At one time, when those investigating wished to ascertain a certain name, the spirit was asked if it would rap for the initial letters when they were named. The reply was in the affirmative: and when the alphabet was called over there was rapping at particular letters. Soon the experiment was carried still further, and by request entire names and sentences of considerable length were spelled out. A signal for the alphabet is made when the spirit desires to communicate in this way. This signal is five raps in quick succession."

It is stated by Mr. Dewey that soon after the occurrence of these events, a part of the Fox family moved to Rochester, and that the rappings were then heard in both places. The next place where they were heard was in Auburn.

"After nearly a year had been spent by a few individuals in Rochester and vicinity, in investigating the mystery, the following communication was spelled out in the presence of several persons who had assembled for the purpose of prosecuting their investigations: 'You all have a duty to perform. We want you to make this matter more public.' Every individual to whom the message was addressed

objected to having any agency in bringing the subject before the public. They knew the odium that would attach to any person who should attempt to prove, in the presence of a public assembly, that the sounds they heard were made by spirits. While speaking of the opposition they would incur, and the difficulties in the way, the alphabet was called for, and the following communication spelled out: 'That will be so much the better—your triumph will be the greater.' This occurrence took place in November, 1849.

"Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurances were given that the rapping should be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the better understanding of the whole subject. The lectures were finally delivered by Mr. E. W. Capron, of Auburn. The following account of the investigations had at that time, appeared in the *New York Weekly Tribune*, of Dec. 8th, 1849.

"Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that the matter should be made more public—that the time had arrived for the people to investigate the whole affair—that it was a thing which will ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much

proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history as they were fully and strictly followed. The great object was to start investigation and clear those who had been hearing of it for the last two years from the imputation of fraud and deception.

"Accordingly on the evening of November 14th, a lecture was delivered in Corinthian hall, in the city of Rochester, and a full history of the rise and progress of these manifestations given. During the relations of these facts the sounds were distinctly heard by the persons in the hall.

"After the lecture, a committee was chosen by the audience, composed of the following persons:—A. J. COMES, DANIEL MARSH, NATHANIEL CLARK, Esq., A. JUDSON, and EDWIN JONES.

"On the following evening the committee reported in substance, as follows: That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation—that the sound on the floor near where the two ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. . . . The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*

"After this report, and some discussion on the subject, the audience selected another committee,

composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Le Roy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made, that Dr. Langworthy made observations with a sethescope to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of *probability or possibility of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.*

"This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, W. L. Burtis and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a committee of ladies, who took the young women into a room, and examined their persons and clothing, to be sure that there was no fixtures about them that could produce the sounds.—When satisfied on this point, the committee of ladies tried some other experiments, and gave the young ladies the following certificate:—"When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly.—Signed—MRS. STONE, MRS. J. GATES, MISS M. P. LAWRENCE.

"In the evening the committee, through their chairman, Dr. Langworthy, made a full report of their examinations during the day. They reported, they excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen, and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large *feather pillows, without shoes*, and in other various positions, both on the floor and on the wall—that a number of questions were asked, which, when answered, were generally correct.—Each member of the committee reported separately, agreeing with and corroborating the first statements.

"Thus, by three days of the strictest scrutiny, by means of intelligence, candor and science, were the persons in whose presence these sounds were heard, acquitted of all fraud.

"On Friday evening, after the lecture, three of the committee, viz: Hon. A. P. Hascall, D. C. McCallum, and William Fisher, repaired to the house of a citizen, and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask *mentally*, and receive the answers with equal correctness, and they were fully satisfied that there was *something* present manifesting intelligence beyond the persons *visible*.

"One of the committees tried the experiment of standing the ladies on glass, but failed to get

any sounds; but the same was subsequently tried in presence of a large number of persons, and the sounds were as loud and distinct as before, on the floor, as usual.

"Such are the facts so far as public proceedings are concerned, (which is but a small part of these strange occurrences) with the committee's report greatly condensed."

We will not weary the reader with further testimonies relative to the rise of what is called *Spiritualism*, though they might be given to almost any length. What we have presented is sufficient to show the small beginning of what is now agitating the civilized world. From one obscure family the *Spirit Manifestations* have spread all over this Continent, and also Europe. Neither shall we enter into the particulars of the progress of these manifestations, which, for the last five years have differed in character, and have been becoming more and more mysterious. Almost every day new wonders are heralded through the land. A short time since *Mysterious Rappings only* were reported, and the people cried, *Humbug!* Now there are not only rapping, but writing, speaking and healing mediums, and tens of thousands believe, and the people look on and acknowledge these things mysterious. The future will be watched with the most intense interest.

Says Hon. J. W. Edmonds, Judge of the Supreme Court:—

"Scarcely more than four years have elapsed since the 'Rochester Knockings' were first known among us. Then mediums could be counted by units, but now by thousands—then believers could

be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the *whole number in the United States must be several hundred thousands, and that in this city [New York,] and its vicinity there must be from twenty to twenty-five thousand.* There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States' Senate."

We will here give the testimonies of Hon. N. P. Tallmadge, and Hon. J. W. Edmonds, relative to the *manifestations*, witnessed by themselves. We could give testimonies from others which seem to be more wonderful; but these are more reliable, coming from men of high standing. The following from Hon. N. P. Tallmadge, dated Baltimore, April 12th, 1853, is addressed to Mrs. Sarah Helen Whitman, Providence, R. I.

"DEAR MADAM: I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the 'Physical Manifestations' to which I alluded in a former letter. In this account, I shall confine myself to those which purport to come from the spirit of John C. Calhoun.

"I have received numerous communications from him, from the commencement of my investigation of this subject down to the present. Those communications have been received through rapping mediums, writing mediums, and speaking mediums. They are of the most extraordinary character. In style and sentiment, they would do honor to him in his best days on earth.

"After the arrival of the Misses Fox in Washington City in February last, I called on them by appointment, and at once, received a communication from Calhoun. I then wrote down and propounded *mentally* the following question:

"Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief?" To which I received the following answer. 'I will give you a communication on Monday, at 7½ o'clock. Do not fail to be here. I will then give you an explanation.

JOHN C. CALHOUN."

"It is proper here to remark, that all the communications referred to in this letter, were made by Calhoun after a call for the alphabet, and were rapped out, letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox, and their mother. I called on Monday at the hour appointed, and received the following communication. 'Mr. friend, the question is often put to you, What good can result from these manifestations?' I will answer it: 'It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul.

JOHN C. CALHOUN."

"This reminds me that in 1850, at Bridgeport, in the presence of other mediums, among many questions put and answers received, were the following—the answer purporting to come from W. E. Channing.

"Q.—What do Spirits propose to accomplish by these new manifestations?

"A.—To unite mankind, and convince skeptical minds of the immortality of 'the soul.' The coincidence in sentiment of the answer of J. C. Calhoun and W. E. Channing in regard to the object of these manifestations is remarkable, and worthy of particular notice. The concurrence of two such great minds, whether in or out of the body, on a subject so engrossing, cannot fail to command the attention of every admirer of exalted intellect and moral purity.

"During the above communication of Calhoun the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet—*so that no one touched the table.*—Suddenly the table moved from the position it occupied some three or four feet—rested a few moments—and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table nor was any one near it. After

seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it—placed my hands under the leaf and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up in the best possible position to exert the greatest force—took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table and try altogether to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I took hold alone and raised it without difficulty. After this the following conversation ensued.—Q.—Can you raise the table entirely from the floor? A.—Yes. Q.—Will you raise me with it? A.—Yes; get me the square table.

"The square table was of cherry, with four legs; a large sized tea table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the centre; the three ladies sat at the sides and the end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight, and the weight of the table. Two legs of the table were then raised about six inches from the floor; and then the other two were raised to a level with the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it I could feel a gentle vibrating motion, as if floating in the atmosphere. After

being thus suspended in the air for a few moments, the table was gently let down to the floor! Some pretend to say that these physical manifestations are made by electricity. I should like to know by what law of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another time raised entirely from the floor with more than two hundred pounds weight upon it?

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The three ladies and myself were seated at the table, with our arms resting on it.—The bells commenced ringing in a sort of chime. Raps were made as if beating time to a march.—The raps then ceased and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle and knee. This was at different times. When the ringing of the bell ceased, I felt sensibly and distinctly the impression of a hand on my foot, ankle and knee.

"I was then directed to put the guitar on a large bureau drawer which was upon the square table. We were all seated as before. The guitar was touched softly and gently, and gave forth sweet and delicious sounds like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played, these harmonious sounds, becoming soft, sweet and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer till they were heard again in full and gushing volume as when they commenced.

"I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon my very soul like these prophetic strains drawn out by an invisible hand from the Spirit World. After the music had ceased, the following communication was received. 'This is my hand that touches the guitar.'

JOHN C. CALHOUN.

"At another time the following physical manifestation was made in the presence of General Hamilton, Gen. Waddy Thompson, of South Carolina, and myself. We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to 'Hail Columbia,' which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out "Look." I looked on the drawer, and found the Bible open. I took it up, and carefully kept it open at the place where I found it. On bringing it to the light, I found it to open at St. John's Gospel—chapter ii being on the left side, and chapter iii on the right side. I said: 'Do you wish us to look at chapter ii?' Ans.—'No.' 'Do you wish us to look at chapter iii?' Ans.—'Yes.' And it was then said 'Read.' I commenced reading the chapter, and significant and emphatic raps were given at many verses: and at verses 8, 11, 19, 34, *most*

vehement raps were given. By looking at these verses, you will perceive the significance and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour."

The following is from a letter written by Hon. J. W. Edmonds. He says:

"It was in January, 1851, that my attention was first called to the subject of "Spiritual Intercourse." I was at the time withdrawn from general society; I was laboring under great depression of spirits.— I was occupying all my leisure in reading on the subject of death, and man's existence afterward.— I had in the course of my life read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand, and was anxiously seeking to know, if after death we should again meet with those whom we had loved here, and under what circumstances.

"I was invited by a friend to witness the "Rochester Knockings." I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I had witnessed, and I determined to investigate the matter and find out what it was. If it was a deception, or a delusion, I thought I could detect it. For about four months I devoted at least two evenings in a week and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read

all I could lay my hands on, on the subject, and especially all the professed "exposures of the humbug." I went from place to place seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my skepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and were confirmed unbelievers. I could not imitate either of these parties, and refused to yield, unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

"Thus far, the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible, unknown agency; in other words, whether it was a deception, an imposition, or what it professed to be, the product of some unknown, unseen cause. I will mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred.

"My attention was first drawn to the intercourse by the rappings, then the most common, but now

the most inconsiderable, mode of communing. Of course, I was on the look out for deception, and at first relied upon my senses and the conclusions which my reason might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances:—The mediums walking the length of a suit of parlors, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of the mahogany door, above where the medium could reach, and as if it was struck hard with a fist; being heard on the bottom of a car when traveling on a railroad, and on the floor and table when seated at lunch, at an eating house, by the side of the road, being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table, and immediately after, on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration as well as hear the sounds; sometimes, when the hands and feet of the medium were both firmly held by some one of the party, and sometimes on a table when no one touched it.

“After depending upon my senses, as to those various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things:—First, that the sounds were not produced by the agency of any person present or near us; and sec-

ond, that they were not forth coming at our will and pleasure.

“In the meantime another feature attracted my attention, and that was “physical manifestations,” as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the center of a circle of six or eight persons, turned upside down and laid on its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retained its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp on it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and once, when all my own strength was added in vain to that of the one thus affected. I have known a mahog-

any chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence, which, if not arrested, must have broken my legs."

"The Judge states that he has not alluded to any things which have occurred to him when he has been alone, preferring to mention only those manifestations which others have witnessed. He further states:

"Preparatory to meeting a circle, I have sat down alone in my room and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that not a person present even knew that I had prepared questions, much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken as if I had uttered them. Purposes which I have privily entertained have been publicly revealed; and I have once and again been admonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself.

"When I was absent last Winter in Central America, my friends in town heard of my whereabouts and of the state of my health seven times, and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So in my recent visit to the West,

my whereabouts and my condition were told to a medium in this city while I was traveling on the railroad between Cleveland and Toledo."

We will add the following, taken from the *Spiritual Telegraph*, July 23d, headed, *New and Astounding Facts*:

"These invisible beings create for themselves physical hands, they say, from the elements of the surrounding atmosphere, and which may be rendered visible to the physical vision, or natural sight, so that any person present is capable of testifying to the fact—himself being witness. With this self-created hand they write their communications, either with pen or pencil, draw landscapes, flowers, representations of celestial orbs and sceneries, with ornamental paintings—also the outlines of the celestial spheres, with extended explanations of the same. The exhibitions which I have been permitted to witness in that place, [Columbus, O.,] I consider to be of a most astounding character.—The specimens of instrumental music which I have heard performed at different times by the spirits, give evidence to our senses of the reality of their spiritual origin; for the music is of such a style, character and excellence as not to be imitated by earthly music; for before any of earth's inhabitants can give equal or similar demonstrations, they must experience a similar development in their destined transitions from this earth's sphere. I have conversed with them in audible language, precisely as I would converse with any inhabitant of earth, and witnessed similar conversation of the spirits with others, and have, also, repeatedly shaken hands

with the spirits, and have witnessed the same performance by each individual of the company."

In view of the testimonies already given, (which are not one hundredth part of what might be given,) we are constrained to believe that the manifestations are caused by spirits. It is not possible to believe that so many men of distinguished intelligence, judgment and apparent candor, could be deceived by a mere cheat, or trick, and then engage with such ardor to deceive others. These manifestations have endured the closest scrutiny, and most thorough investigation, and yet what is called, *the cause of Spiritualism* is advancing more and still more rapidly. Those who can, under such circumstances, receive the testimony of those who cry "Humbug," "trickery," &c., are more to be charged with *credulity*, than the most ardent Spiritualist.

The question now arises, what kind of spirits are these? Are they what they profess to be, namely, the spirits of the dead? We answer, they are not; and give the following reasons:

(1) They profess to be commissioned by God to visit this world to communicate instruction for the benefit of mankind. That this is not so is evident from the fact that God has forbidden necromancy in his word. Deut. xviii, 11; Isa. viii, 19. And admitting that the dead know a thousand times more than the living, it is certain that God does not commission them to come to this world to lead men to break the divine command.

(2.) They cannot be spirits of the dead, because the Bible teaches that the dead have not knowledge. "For the living know that they shall die:

but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now *perished*; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. ix, 5, 6.

Says David: "Let my soul live, and it shall praise thee." Ps. cxix, 175. Why David! Cannot your soul praise God when separated from the body, and you are dead and buried? Let him answer: "The dead praise not the Lord, neither any that go down into silence." Ps. cxv, 17.

These manifestations cannot be from the Spirit of God, neither can they be good angels, ministering unto certain ones, from the fact that they profess to be something else; and the Spirit of God and good angels will tell the truth. Then what are they? We answer: they are lying spirits, the messengers of the father of lies. The fact that they are very numerous is no objection to this view.—The unclean spirit that was cast out of the man from among the tombs, by our Lord, answered, "My name is legion; for we are many." Mark v, 1-13. That the Devil has angels or messengers to go at his bidding, and carry out his purposes is evident from the following texts: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude, verse 6.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.—

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him." Matt. xii, 7-9. "Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 41. Now when these spirits visit individuals, professing to be the spirit of Paul, Peter, John or James ; of the Patriarchs, Prophets ; Dr. Franklin, Washington, Paine, Calhoun, or some dear friend, or perhaps a lovely infant recently buried, they come with a lie in their mouths. It is no such thing ! Behold the deception ! Job says of the dead : "His sons come to honor, and he *knoweth it not* ; and they are brought low, but he *perceiveth it not of them*." Job xiv, 21. These spirits testify that they know all about the condition of the living. Now if the testimony of the patient man of God, of old, be true, are not these spirits liars ?

Solomon says of the dead : "Neither have they any more a portion forever in anything that is done under the sun." Eccl. ix, 6. But these spirits, in in many cases, act a very conspicuous part in what is done under the sun. They rap, write, play on musical instruments, and move chairs, tables, &c. Then these spirits do lie abominably in saying they are the spirits of the dead. With the word of God to sustain us, we fearlessly make this charge against the whole race of these invisible demons.

David in speaking of man says : "His breath goeth forth, he returneth to his earth ; in that very day his thoughts perish." Ps. cxlvi, 4. Here are

three inspired witnesses perfectly agreeing in their testimonies that *the dead have not knowledge*.—Therefore, the testimony of these rapping and writing spirits, in regard to themselves, is false, and the reader must allow us to call them lying spirits.

They say one great object of their manifestations, is, to convince the world of the immortality of the soul, that all men have immortality. But the Bible plainly teaches that immortality, or, eternal life, (which is the same thing,) is the gift of God through Jesus Christ, and, consequently, conditional. "The wages of sin is death ; But the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi, 23. "Who will render to every man according to his deeds ; to them who by patient continuance in well-doing, seek for glory, and honor, and *immortality* ; eternal life." Rom. ii, 6, 7. Certainly, God does not require man to seek for immortality, if all men now possess it !

Paul says to Timothy ; "Which in his times he shall shew, who is the blessed and the only Potentate, the King of kings, and Lord of lords ; *who only hath immortality*, &c. 1 Tim. vi, 15, 16.—

These spirits teach that all men possess immortality ; but St. Paul teaches that it is possessed by the King of kings and Lord of lords only ; and that Christ has brought life and *immortality* to light through the gospel ; [2 Tim. i, 10 ;] and that it is to be put on at the sound of the last trumpet, at the second appearing of Christ. 1 Cor. xv, 52-54.

Although these spirits generally appear very good and pious, and profess that their mission is to improve the spiritual good of mankind ; yet it is evident that they are commissioned by the great au-

thor of lies, from the manner they treat the word of God.

The holy apostle says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17. But these spirits teach that the Sacred Volume is imperfect, and that they have come to correct its errors. That it is quite out of date, its light being eclipsed by the glory of these communications from the spirit world. The truth is, that the bible doctrine of life and immortality alone through Jesus Christ, and that conditional, is perfectly destructive of their whole philosophy; therefore, they declare that the Bible is not purely the word of God, what it is supposed to be. This scheme of Satan to deceive the world is wholly dependent on the doctrine that all men have immortality, and that the dead have knowledge.

We give the following from a work, entitled, *Spirit Rapping Unveiled*, by Rev. H. Mattison, A. M.

"'A. W. Hoar, medium,' represents the spirit of St. Paul as going through the Bible, and speaking of the different books on this wise: GENESIS.—'About as true as any fictitious work that is now printed.' p. 10. EXODUS.—'As good a book as could be expected in that day.'—Ibid. LEVITICUS.—'Not directly from God, as man supposes,' p. 12. NUMBERS.—'Such an absurdity as that [the facts stated in chapter 1st] ought to be cast into the lowest depths of the infernal regions.' p. 12. JOSHUA.—'Almost the whole book is false.'

Ibid. JUDGES.—'About the same as the others; and it needs no argument to show that it is void of inspiration.' p. 14. RUTH.—'Without inspiration, the same as the others.' p. 15.

"SAMUEL.—'A part of it is correct,' p. 15. KINGS.—'Multitudes of mistakes—not correct—no inspiration,' pp. 16, 17. EZRA.—'By a person bearing its name, without inspiration,' p. 17. JOB.—'Written through mediums—would have been correct, had it not been that man destroyed its purity,' pp. 18, 19. PSALMS.—'Written in the same way, and some of them are correct,' p. 19.

"The rest of the books, in the Old Testament are said to be 'somewhat correct in the main;' [p. 20;] and in reference to the whole, this 'spirit of darkness says: 'Let me say unto you, O man! at this day, in regard to the Old Testament, MENE, MENE, TEKEL, UPHARSIN,' p. 21. In the same strain this medium passes on through the New Testament, exclaiming, as he passes from book to book, through the gospels, epistles, and Apocalypse, 'not correct,' 'mistake,' 'fictitious,' 'contrary to the will of God?' &c.; and as a climax we have the following:

"'The Bible, as a book, represents God as a changeable being, changing so as to suit the different periods of earth. At one time it represents him as a savage monster, sending forth his word to men to slay one another; and at another time it represents him as a merciful being, dealing out mercy to all the people of earth. At another time he sends them into a hell of fire and brimstone.—Such, O man! are the principles the books you

call the Bible are conveying to the inhabitants of the earth. O horrible!" pp. 91—2."

"The Bible, when first written, was nothing more than a book written through mediums, as I am now writing through my medium. *St. Paul through Mr. Hoar*, p. 9.

"John Wesley is represented as saying: 'The men who wrote the Bible were not always under full control of the spirit communicating, so that many errors crept into the Bible . . . The Bible has more good teachings than any other work, and has more evil; choose the good, discard the evil.'"

The New Era publishes a letter from Rev. James Smith, A. M. London, July 8th, 1853, from which we extract the following:

"The Old Testament is but the skin of the old Serpent. But who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg, when I have exhausted its nourishment." "The living law is more than a rule that God has given us. It is God himself using us as mediums. It is the living God, not the dead Rule that will interpret the word of God." "We want a living law that will show us what great service the Bible has done, and what mischief it has done; and how to transform its evil into good, its monage into maturity, its sourness into sweetness."

The *Bible Examiner* of July, speaking of the "Bible Convention," so named, called by Andrew Jackson Davis, says: "A long string of charges was brought against the Bible, by the Chairman,

Joseph Barker, of Ohio, recently from England, and formerly a Methodist preacher—in which he attempted to make out that the Bible sanctioned all manner of crimes, &c. He was followed by Henry C. Wright, formerly a Congregational minister; once a Non-Resistant and Peace man, but now an opposer of the Bible. He opened with the following resolution:

"Resolved, That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and, therefore, the doctrine of the Bible, *as a whole*, is false, and injurious to the social and spiritual growth and perfection of man."

We copy from Mr. Mattison's work, a few testimonies from these spirits relative to our Lord Jesus Christ. "The spirit of John Wesley is represented as saying: 'Jesus was a great and good man; but there was nothing more miraculous about his conception, birth, life and teachings than any good man. Jesus never taught people to pay divine homage to him; he never taught that he was the Son of God, except in the sense in which other men might be the sons of God.' *Unfoldings*, p. 7."

"What is the meaning of the word Christ?—'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale.' *Telegraph*, No. 37."

"The spirit of Channing says: 'The spirit of Lazarus had not entirely left the body; he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid.' *Telegraph*, No. 34."

"The spirit of Christ was not wholly separated from the body when he was placed in the tomb, and the guardian spirits, who had attended him through life, using him as a medium, rolled away the stone, restored the spirit to the body, and Christ walked bodily out of the tomb. Sometime afterward he died naturally, his body was left to moulder back to dust, and his spirit, seen only by those who were mediums, ascended to heaven." *From Dr. Bristol's letter.—Telegraph*, No. 34.

These spirits also testify that there is no Devil, nor evil spirits. This really looks like Satan's masterpiece! He is advertising throughout the earth through these spirits, that he does not exist! If he can only make men believe this, then he is ready for his last great deception.

This reminds us of a story which well illustrates the case. It is in substance, this: "The notorious robber, George Cole, of England, whenever he wanted to perpetrate an act of some dreadful villainy, would get some suitable tool to advertise his having been hanged! or imprisoned! or transported to Botany Bay! Thus, suspicion was allayed; and his villainous deeds more easily accomplished."

"The imagination of evil spirits is an image only belonging to the human mind while such mind is yet in an unenlightened or undeveloped state, &c.' *Love and Wisdom* p. 98." "I asked if

there was any devil. Answer: 'No.' 'Are all spirits happy after death?' 'Yes, measurably.' 'What church is nearest right?'—Answer: 'Universalist doctrine is nearest right.'—*Telegraph*, No. 3." "There are no *bad spirits*; that is, no devils or demons. Those spirits we have conversed with will not allow us to use the term,"—*Supernal Theology*. p. 71." "The spirits utterly disclaim all truth in the imaginations of individuals who believe in the doctrine of evil spirits." *Teacher*, p. 116."

They are "familiar spirits." They sustain the very character of the familiar spirits named in the Bible, as the following text shows: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper [margin, peep, or chirp] out of the dust." Isa. xxix, 4.

All will see the identity of this *low rapping* spirit, and the *low whispering*, or *peeping* spirit named in the text. The one named in the text was a "*familiar spirit*;" so is the other. They are almost always ready to communicate, especially with those who are entirely devoted to them. They will rap, write, move, or throw things about; play musical instruments, and direct persons from place to place. Though they sometimes appear very religious, yet they are not very particular with whom they are so familiar; communicating in their low manner freely with the vicious, as well as the virtuous.—We will here give the principal passages in which reference is made to "familiar spirits" to show in what light they are held by the Bible.

"There shall not be found among you . . . an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a neeromancer." Deut. xviii, 10, 11.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. xix, 31.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among the people." Lev. xx, 7.

"Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." 1 Sam. xxviii, 7.

Poor fallen man! When forsaken by God he fills up the cup of his iniquity by consulting a familiar spirit! For it is said: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it. 1 Chron. x, 13.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?" Isa. viii, 19.

We will now examine some of those passages which distinctly speak of these familiar, lying spirits; and show that this spiritual deception is a sure sign that the day of God's wrath hasteth greatly.

(1) Rev. xvi, 13-15. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out

of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

This special manifestation of unclean spirits is here spoken of after the account of the pouring out of the sixth vial, which is in the future. Some suppose that the chronological order of events is not preserved; while others think that, altho' these unclean spirits are now deceiving the world, they will especially go forth from the dragon, beast and false prophet, after the sixth vial is poured out.

The manifestation of the unclean spirits named in the text is just before Christ comes "as a thief," and preparatory to the battle of the great day of God Almighty; therefore they are a sign of the swift approach of that dreadful day. We do not understand by the phrase, "three unclean spirits," that they are only three in number, as some have argued; but they were to be manifested from these three divisions: the dragon, beast and false prophet. The unclean spirit that Christ cast out of the man from among the tombs, [Mark v, 1-13,] said, "My name is legion; for we are many."

The spirits named in the text, have power to work miracles. This we have shown is now being fulfilled in the history of *spirit manifestations*. They "go forth unto the kings [or kingdoms] of the earth, and of the whole world." This is now rapidly fulfilling. The following extracts give but a faint idea of the spread of Spiritualism to other

nations. Rev. James Smith, A. M., a London correspondent of the *New Era*, says:

"The progress made by the rappers is not to be measured by the reports of the newspapers; for these have almost unanimously preserved what they no doubt consider a prudent silence on the subject.

... It was better, therefore, to leave it to work its own way in private circles, and force itself into publicity by its native strength."

"If the Misses Fox were to visit London about the end of this year, I have no doubt but that they would have a brilliant reception for the first six months of 1854, more especially if they performed a few such wonders as have been detailed in Mr. Tallmadge's Letters. The opposition which at first greatly annoyed the Haydens, only adds to the excitement; for the greater and more unreasonable the adversary is, the more energetic the defense becomes."

"The Paris correspondent of the *New York Times*, under date of May 9th, thus discourses on the great world-theme: 'It seems to me that I have said enough about table-turning in Paris, and that I am becoming repetitious, if not tedious. I must say, however, that such is the fever that there is hardly a house in Paris that the phenomenon has not invaded. Experiments are daily made at the observatory, at the Hotel Dieu, at the Institute, at the Ecole Polytechnique. The editors of the *Union Medicale*, an authority in its speciality, devote two columns to the narration of a marvelous series of 'experiences' that they themselves performed. It will not be long before you will see the government appoint a commission to make in-

vestigations, and address a report upon what they shall discover to the Minister of the Interior."—*Telegraph*, No. 10.

"THE SPIRITS IN SYRIA.—The Sheik Bechir is a personage of acquirements; he has a store of history and literature; his conversation is superior to that of his country-men, and he has, to complete the superiority, the fame of a wonder-worker, and the advantage of interview with the spirits of another world! Who can resist such proofs of power as these! He will place a jug between the hands of two persons sitting opposite to each other, which, on the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, will move spontaneously around, to the astonishment of all beholders." "A stick, at his bidding will move unaided from one end of a room to the other: A New Testament suspended from a key by a string, will turn violently around of itself! An egg boiling in the saucepan will be made to spring suddenly out of the water, and be carried to a considerable distance! A double-locked door will unlock itself! But the following trick seems to us the strangest of all. On two earthen jars being placed in opposite corners of a room, one empty and the other filled with water, the empty jar, on the recital of certain passages, will move across the room—the full jar will of itself pour its contents into the empty one, which will return to the place whence it came!"—*Churchill's Mount Lebanon*.

(2.) Matt. xxiv, 23, 24. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs and false

prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Not long since we heard a brother apply this text to the present time, and at once decided that the application was wrong; but after examining the connection, became satisfied with his application of the text. Verse 21st speaks of the *tribulation* of the church which followed the destruction of Jerusalem, and was consummated in the 1260 years of Papal persecution. Verse 22d speaks of that tribulation being shortened for the elect's sake. The reformation restrained the rage of Papacy, so that there has been no general persecution of the church since 1700. The 1260 days reached to 1798, yet the tribulation of the church, being shortened, ceased about 1700. Then our Lord, in his prophetic discourse, has brought us down to the present time, where we may look for those who shall say, "Lo, here is Christ," and "Lo, there," and for "false christs and false prophets," named in verses 23d and 24th.

As the period for the personal appearing of the real Christ has been drawing near, false christs and false prophets have made their appearance. The shakers have said, "Lo, here is Christ," or, his second appearing was in the person of Ann Lee.—Others, making the second advent of Christ spiritual, have said, he comes at conversion, or at death. Within the last ten years, hundreds who once were looking for that same personal Jesus that was taken up from the mount of Olivet to come again in like manner, have cruelly denied his personality. They say that Christ's second coming, or manifestation,

is in his saints, and that they are the second coming of Christ. Many of them have been heard to say, "I am Christ." "*His second advent is in me.*"

But when we look at the more recent damning heresy of *Spiritualism*, we see a more striking fulfillment. Some of these spirits rob the Son of God of his divinity, and bring him to a level with all men. The testimony of one is, that "Christ never taught that he was the Son of God, except in the sense in which other men might be the sons of God." Another asks: "What is the meaning of the word Christ?" and answers: "'Tis not as is generally supposed the Son of the Creator of all things.—Any just and perfect man is Christ." Those who believe such testimony, can not do otherwise than to believe that they are christs. But what a heresy! O how "*false!*"

"*False Prophets*" are abroad in the land in abundance. True prophets foretell future events, generally being instructed by the agency of God's holy angels. False prophets, then, will testify relative to the future, being taught by lying spirits. Hundreds of mediums have published to the world what is about to be done through Spiritualism. Thus they have prophesied. But their teachers are spirits of devils, and what they receive from them and publish to the world are falsehoods; therefore, these mediums are, to all intents and purposes, *false prophets*.

"And shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Signs and wonders are the very front of Spiritualism. By these the deception is

carried on. Spirit manifestations are becoming more and more wonderful; and it may be expected that their miraculous character will increase, until the world shall be deceived, and the elect of God also, if it were possible. But God's word will be their "shield and buckler." Those who rely on impressions and outward manifestations, will not be able to stand. Those who adhere to the popular fables of the day, will be overcome. Nothing will shield the people of God in the period of spiritual deception which we are now entering, but a well-grounded faith in the personal coming of Christ, and life and immortality conditional, and only through Christ. Those who now flee to God's word, and "keep the word of his patience," will be "kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii, 10.

(3.) 2 Thess. ii, 9-11. "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It is an interesting and important fact that this chapter opens with the subject of Christ's second coming. It commences as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." The Apostle, as we have before shown, then

warns the Thessalonian church not to be deceived with the idea that Christ would then come, and points down over the apostasy and 1260 years of Papal supremacy, guarding all the way with his warning till he comes very near the last half century. Then speaking of the destruction of the man of sin, or Papacy, he says: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming [*even him* are supplied words, and give a wrong meaning] is after the working of Satan," &c. The word "after" in verse 9th has been supposed to mean *like*, and this supposition has been strengthened by the supplied words, "even him." But by leaving out these supplied words, it appears evident that the words, "whose coming" refer to Christ, and therefore, the word "after" means, at a later period. We understand the Apostle to teach that Christ's second coming is to be after Satan has power to work "with all power, and signs, and lying wonders."

Then how definitely the period of, and the events to precede the Second Advent are here pointed out! Let us again look at these events. First, the "falling away;" second, the 1260 years of Papal supremacy, which brings us within fifty-five years of the present time. One might suppose that the Apostle would leave the subject here without pointing out the period of the Lord's coming more definitely; but no, his eye looked on down still further, and saw the working of Satan, with all power, and signs, and lying wonders, and points it out as the last great event before, and sign of the Second Advent.

From the words, "all power," "all deceivableness of unrighteousness," and "strong delusion," we may get some idea of the character of future spirit manifestations. We think they will yet be sufficiently miraculous to deceive those who reject the truth.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do," &c. Rev. xiii, 13, 14.

The reason is given in verse 10th why God gives men over to this delusion. It is this: "Because they received not the love of the truth, that they might be saved." The truth applicable to the time has been set before the world; it has been rejected and scoffed at; God's Spirit has been grieved until it has well nigh left the world; moral darkness, like the pall of death, is spread over the earth, and Satan is now permitted to deceive those who have rejected God's merciful warnings.

But it may be asked, What truth is here referred to in verse 10th? We answer: The great truth which is the Apostle's theme in this chapter, which is Christ's second coming. It is the last great truth that men are to reject, just prior to the Second Advent; therefore it follows that it is the doctrine of Christ's second appearing. Those who love Christ more than this world, will love the doctrine of his appearing. They will receive the "love of the truth." But those who love this world more than they love Him who died to save them, whose treasure is in this world, and whose affections are set on the things of earth, do not want Christ to

come. They do not love to hear that he is soon coming. They receive not the love of the truth.—For such, a strong delusion is prepared. Many are already caught in it, and bound fast by the fetters of perdition.

As we look abroad in the earth, and view the condition of mankind in the light of revelation, the scene is indeed frightful. The gospel of the kingdom has been preached in all the world for a witness; the church which should have rejoiced in, and prepared for, the coming of her Lord, as a body rejected it, yea, crucified it; and a world of sinners thereby felt at full liberty to scoff. When moved by hearing the doctrine of Christ's coming, to seek God, and prepare for the event, their fears were removed by the cry of peace and safety, "My Lord delayeth his coming," and, "the world is to be converted before Christ comes." O professed church of Christ! The blood of these sinners will be found on your garments.

O ye professed watchmen! How will you answer for souls intrusted to your care! What account will you give for crying, peace, peace, when there was no peace? When the world was alarmed with the news that Christ was soon coming, and by the Spirit of God deeply impressed with the subject, and would have fled to Christ, had it not been for your influence, it was you that taught them to put far away the evil day. It was your teachings that silenced all their fears, and led them to bar the Holy Reprover from their hearts. Ye ambassadors for Christ, who profess to pray the people, in Christ's stead, to be reconciled to God! how will you answer for your unfaithfulness? Sinners, and

your own flocks, have trusted their salvation on your words. If you had loved and had preached the glorious appearing of Christ, they would have received the "love of the truth." But, behold your condition! Your preaching almost powerless; your prayer-meetings, if you have any, lifeless and destitute of real interest, and your flocks asleep to their own salvation, and that of sinners; and many of them already given over to the strong delusion of spirit manifestations! The judgment scenes lie just before us! And how awfully wretched will be the condition of that unfaithful watchman who shall come up to that day, covered all over with the blood of souls!

"Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

"How! ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. xxv, 32-35.

But mercy's hour still lingers, and there are those who have ears to hear, and hearts that can feel the force of divine truth. Such have not on them the sin of understandingly rejecting and crucifying the doctrine of Christ's second coming. To

such we would say in the language of the True Witness, "He that hath an ear let him hear."—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever *will*, let him take of the water of life freely." There is enough for all; but how few "thirst" for salvation, and have the "will" to seek, with all the heart, for a right to the tree of life and the fountain of living water.—

(4.) Rev. xviii, 1, 2. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Before showing that this text applies to the present and future, and that the "foul spirits" and "devils" here mentioned, refer to spirit manifestations, we will take a brief view, only, of the subject of Babylon; for our space will not allow us to enter into the subject at length.

The fall of Babylon is a moral fall. This may aid us in determining what Babylon is. That her fall is a moral change is evident from the order of events given. First, she falls; second, she *becomes* the habitation of devils, and "the hold of every foul spirit," &c.; third, God's people are called out of her; and, fourth, her plagues are poured out upon her, and she is thrown down with violence, "like a great mill-stone cast into the sea," and "found no more at all."

The word Babylon comes from Babel, and sig-
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nifies "confusion or mixture." See Gen. x, 10; xi, 9. Once when men were all of one language, they undertook to build a "city and a tower whose top should reach unto heaven." But God came down and confounded their language, so that they "could not understand one another's speech."—"So the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore is the name of it called Babel, [margin, that is, confusion,] because the Lord did there confound the language of all the earth. Gen. xi, 1-9. Babylon, signifying confusion, well applies to the many denominations of professed christians, with their different creeds, holding forth such confusion of sentiments. We are aware that many will object to this view; but we ask such as do object, to make a better application. Do you apply it to the Roman Catholic church, only? If you do, please show when that church (which has always been low and corrupt) morally fell? and, then, as a second event, became corrupted with spiritual wickedness? Again, Babylon, signifying confusion, cannot be properly applied to the Roman church, she being a unit.

Babylon is where God's people are and from which they are called out, a short time before the seven last plagues are poured out. This is evident from Rev. xviii, 4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As the plagues are still future and immediately follow Babylon's fall, and the call to God's people, the present is shown to be the period of her fallen condition, and the

time for God's people to be called out of her. This forbids the idea of applying the text to the Catholic church in past time. Where, then, are the people of God of this generation? Are they in the Roman Catholic church? No. They have been, and many still are, in the Protestant sects. Bear this in mind: Babylon is where God's people are, a short time before the seven last plagues are poured out. She morally falls, and the people of God are called out to escape her plagues. This shows the propriety of applying Babylon to the sects, and locates the whole scene in a short period, just prior to the Second Advent.

If it be said that the city of Rome is this Babylon, and that her fall is the burning of that literal city, then we would ask, How can the city of Rome "*become* the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" after it is burned. And how is it possible for God's people to be in Rome, (in order to be called out,) after that city is burned, and is thrown down with violence, like a great mill-stone cast into the sea by a mighty angel, and "found no more at all." Will God's people be in Rome after that city is no more? Again, the people of God are called out of Babylon to escape her plagues. But will they flee out of Rome after it is burned, to escape plagues, of which her being burned is her last plague? "Her plagues shall come in one day, death, and mourning and famine; and she shall be utterly burned with fire."—Rev. xviii, 8. The true application of Babylon is free from all these inconsistencies. The prophecy

when rightly applied, will fit like the glove to the hand, being made purposely for it.

We unhesitatingly apply the Babylon of the apocalypse to all corrupt christianity. The term, signifying confusion, is perfectly applicable to the many different sects, each holding different sentiments, divided and sub-divided, and all united with the world. The Protestant sects are fitly represented by the harlot daughters of the woman of Rev. xvii, 4, 5. The woman that would leave her husband, and unite with, and seek protection from another, would be called thus. The professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking protection from the arm of the law, lean only on the potent arm of her Beloved. The church is unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department, the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle.

Has Babylon, or the nominal churches, fallen? We have only to compare the present condition of the churches with their spirituality ten years since, to see that a great change has taken place with them. This no candid person will deny, who has had connection with them, or knowledge of them.

Look back but ten years, and there you will see

many powerful revivalists traveling from city to city and from town to town, laboring with their might for the conversion of sinners, laying the gospel axe at the root of the tree, according to what light they had, and God blessing their labors with the conversion of thousands. Where are those revivalists now? Answer: They are, perhaps, settled pastors of churches, and preach year after year without seeing one real conversion.—Or, it may be that they have entered business for a livelihood or wealth.

Take a view of the efforts then put forth by the different sects for the conversion of perishing sinners. Protracted meetings were held for days and weeks in succession. The most spiritual ministers were obtained to preach, even if they were not educated and popular. A minister filled with the Holy Ghost, one that would arouse the people, was what was wanted then. The traveler, journeying the distance of fifty miles at the season of the year when such meetings were most common, might pass several places of worship crowded by hundreds anxiously seeking the Lord. Prayer-meetings held in almost every neighborhood, and in many places quite every evening in the week. Not only ministers, but many of the most active members of the churches, visited from place to place, and from house to house, doing what they could to save souls. The voice of prayer was heard almost everywhere. It was heard not only from the house of worship and the family circle, but shops, barns and groves resounded with earnest petitions from those who hungered and thirsted for righteousness. Ministers preached with simplicity and power, old saints

wept and poured forth the fullness of their souls like young converts, while those who had just tasted the love of Jesus sweetly spoke forth his praise.

Now compare these facts with the present state of things. Protracted meetings are seldom held, and when they are held, no one reports that much, if anything, is accomplished. And whatever excitement is raised, generally dies away so very soon that it frequently proves itself to be human excitement, and not the work of the Holy Ghost. Many that were the most successful reformation preachers have given up preaching. Prayer-meetings seldom held, and then very few to attend them. Family altars broken down, and the voice of prayer seldom heard only from the minister at church. In fact, religion has become a mere form with the churches of the day, destitute of vital godliness. It has ceased to be an every-day matter, being confined almost entirely to the first day of the week. And if the soul-damning sin of pride can be found on the face of the earth, it may be seen in the display of worship on that day.

Those who will look at these facts in their true light will agree with us that the churches have fallen. Most of their own members will acknowledge this, though they know not the cause. This is all we contend for, relative to the fall of Babylon, that it is a fall from a measure of spirituality, to a state of lifeless formality. Having a form of godliness, but destitute of the power thereof.

The testimonies of the churches themselves, given in 1844, are sufficient to establish the fact of their fall. The *Congregational Journal* says:

“At a recent meeting of the Presbytery of Phil-

adelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry, for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations.”

“The *Puritan* (Orthodox) of this city, (Boston,) not long since informed its readers that there has not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon ‘Millerism;’ and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause.—*Ad. Herald.*”

The *Christian Palladium* for May 15th, 1844, speaks in the following mournful strains:—“In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill

the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?"

"GREAT SPIRITUAL DEARTH.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present.—Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'has God forgotten to be gracious? Or, is the door of mercy closed?'"

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and imitator of the humble Jesus! O,

shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."—*Circleville, Ohio. Religious Telescope, 1844.*

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11th, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the present Signs of the Times—the spiritual dearth in our Churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our City, our Country, and the world. . . . Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

THOMAS H. STOCKTON, and 30 others."

Prof. Finney, Editor of the Oberlin Evangelist, Feb. 1844, says: "We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches.—The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our

eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c.—. . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them.”

Bishop Soul, says: “There has been a decrease of 35,732 members in the Methodist church during the past year. [1845.] The preceding year, [1844,] there was an increase of 155,000.” *North-ern Christian Advocate* says: “In 1845 there was a decrease in the Black River, Oneida and Genesee conferences of 8607.”

The Baptist Almanac, for 1846, reports a decrease of 4702 of that denomination in the State of New York. Other facts might be given from the statistics of all denominations equally gloomy.

That the churches have fallen is a well known fact. Ministers, deacon's class-leaders and church members will acknowledge this. And it is equally true that their fall dates from the Autumn of 1844. Then it was that the fall of Babylon [Rev. xiv, 8] was announced, and many thousands who were looking for Christ's immediate coming, left the churches. We understand the everlasting gospel proclaimed by the first angel [Rev. xiv, 6, 7] to be the same as the gospel of the kingdom, named in Matt. xxiv, 14. The burden of this angel's message was given, from 1840, to 1844. But the body of the church rejected it. It was at first

admitted into the columns of the religious papers, but they soon shut it out. It was unpopular!—Meeting-houses were closed against the messengers of the everlasting gospel, and Ministers joined to oppose. Many of them scoffed at the glad tidings of the speedy coming and kingdom of Christ, and pronounced it the work of Satan. Thus the truth was shut out by the professed church of Christ; and the “Spirit of truth,” being grieved away, left her desolate, and the way was fully prepared for the second angel's message. “Babylon is fallen, is fallen,” &c.

Let it here be distinctly understood that the second angel [Rev. xiv, 8] is in the past. But the angel of Rev. xviii, 1, 2, belongs to the present, and more especially the future. This angel is to proclaim what the angel of Chap. xiv, 8 did, and also something more, which has been taking place since Babylon fell. He adds, “and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The second angel, who announced in 1844 that Babylon had fallen, could not then also declare that she was a hold of foul spirits, for the history of her foul spirits has been since that date.

Mesmerism, Satan's mildest bait, was but little known in this country prior to 1844; since then the church has been bewitched with its damning influence. Psychology was not mentioned; and no one so much as dreamed of all this clattering of ten thousand demons from the infernal regions, rapping, moving chairs, stands, tables, &c. That Babylon's cup is full, that she is now a “hold of every foul spirit,” we do not believe. But the pres-

ent movements of Spiritualism show the text fast fulfilling. When accomplished, the wrath of God, unmingled with mercy will be poured out.

But it may be said that the church as a body does not believe in the spirit manifestations. Very well; six years since they were not known. And for two or three years after the rappings were first heard, almost every one looked upon it as a deception, and called it a "humbug." But as Spiritualism has rapidly advanced for a year or two past, there have many more ministers embraced it than any other class of professional men, and church members form a large portion of the body of Spiritualists.

But we shall contend that the sin of necromancy, now abroad in the land, rests upon Babylon.—She is accountable for it; for this one point of popular theology, found in all her creeds, that all men have immortality, and that the dead have knowledge, is the very basis of Spiritualism.

The bible doctrine of immortality through Christ alone, and that conditional, and that the "dead know not anything," disrobes these demons, and exposes their hideousness. It shows that they are not the spirits of the dead, what they say they are; but lying spirits sent forth to do the work of him who was a liar from the beginning. It is a perfect safe-guard against the strong delusion of Spiritualism. But we do not see how those who hold that all men have immortality, and that the spirit, separated from the body at death, is conscious, can stand against this heresy. Many have taught that the spirits of the dead were ministering angels

to those living on the earth, and the impression is deep in many minds that it is even so.

A writer in the *Spiritual Telegraph* truthfully states: "Scarcely do we hear a funeral sermon, or read a book or a paper devoted to sacred subjects, but either directly or indirectly the subject of Guardian Angels and the continued existence of the spirit after death is alluded to. These are some of the strong points on which Spiritualists rest their claims."

Go into our burying grounds, and there you may read on almost every grave-stone, that the *dead* are still living. Wherever the eye falls upon the inscriptions on elegant monuments, or plain marble slabs, the impression is given that the soul separated from the body at death, joyfully and unencumbered, took its flight, and now lives in heaven. This is illustrated by the following taken from an exchange paper:

"A marble monument in the form of an obelisk, has recently been put up in the old burying-ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life by the accident on the Boston and Maine Railroad, in January last. The monument bears the following inscription: 'BENJAMIN PIERCE, born April 13, 1841; died January 6, 1853. Go thy way, thy son liveth.'"

Does President Pierce believe what is stated in the last clause of the above; that his son, who *died* Jan. 6, 1853, "liveth?" If he does, then why may he not expect a visit now and then from his only son? Suppose some accomplished demon should visit the abode of the Chief Magistrate of

this nation, and imitate the hand-writing of the deceased, and in a manner calculated to touch the finest feelings of the soul, freely communicate with those bereaved parents; move chairs, tables &c., play instruments of music; or even imitate the well-known voice of that only child. Would those parents be likely to resist that visitor, and drive him from them? Or would they believe him to be the spirit of their dear son? The reader may answer.

Not many years since, at the funeral of a virtuous young lady, the minister, while addressing the mourners, pointed to the coffin before the pulpit, saying, "Mary is not there. That is but the lifeless clay. Mary has gone to her God. Or, perhaps, her spirit has returned, and is now watching over this mourning circle."

Suppose distinct raps by some unseen hand that very moment had been made on the floor near the mourners; who of that congregation that hung upon the words of the eloquent speaker would have doubted its being the spirit of Mary that produced the rappings? No one.

Now suppose that the minister, at the moment the rapping was heard, was uttering the bible doctrine that immortality is conditional, to be given to the saints only at the resurrection, and that the dead know not anything. Who of that audience would have supposed that the raps were produced by the spirit of Mary? No one.

Thus we see that one of the great leading doctrines found in all the creeds of Babylon forms the basis of Spiritualism. It has opened a wide door for Satan to come in and deceive the world. By

many, the doctrine of immortality through Christ has been classed with the non-essentials of the Bible. They will now see its importance. But we are of the opinion that the Bible does not contain non-essentials. The Lord has carefully kept them out, so that *all* scripture is "*profitable*."

Then we inquire, has Babylon, or the nominal churches, fallen? The answer is, Yes. No fact can be plainer. Their own testimonies establish it. What period does this fall date from? Answer: the year 1844. This is as evident as the fact that the churches are fallen. It is also a startling fact, that since 1844 has been the period for the rise of foul spirits. Here we do not have to refer the reader to volumes of history to show the fulfillment of prophecy relative to Babylon, but to well-known facts under his observation in his own State, town and neighborhood. What a tremendous sign that the day of God hasteth greatly! Will you not believe?

Let it here be understood that we speak of the church as a body. That God has ministers and people in Babylon who are striving for heaven amid the moral darkness that envelopes her, we fully believe. This is evident from the fact that after the angel [Rev. xviii, 1-3] proclaims the fall of Babylon, and that she has become a hold of foul spirits, &c., the voice from heaven [verse 4] says: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

What a moment of extreme interest is the present. The pouring out of the vials of God's wrath is the great event before us. A little space is left

God's people to flee out of Babylon, and thereby "be not partakers of her sins," (the most prominent of which are modern witchcraft and necromancy,) and "receive not of her plagues." The tenderest feelings of the heart go out after God's people now sitting in darkness: our spirit yearns over them. O God send out light and truth, and save them speedily! O, blessed Saviour, bring the sheep and lambs to thy fold before the wolves devour them!

(5.) Isa. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall show that the last part, at least, of this chapter applies to the present time, and that verses 19 and 20 especially point out Spiritualism.

Verses 9-13. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid.—Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

The spirits testify that the object of their mission is to break up the divisions now existing in society, and to associate mankind in one common brotherhood. Hon. Mr. Tallmadge reports the spirit of John C. Calhoun as addressing him thus: "My friend, the question is often put to you, 'What good can result from these manifestations?' I will answer: It is to *DRAW mankind together in harmony*, and convince skeptics of the immortality of the soul." Mr. Tallmadge also states that the question, "What do spirits propose to accomplish by these new manifestations," being put to the spirit of W. E. Channing, the answer was as follows: "To *unite mankind*, and convince skeptical minds of the immortality of the soul." It is stated that the unclean spirits [Rev. xvi, 13, 14] "go forth unto the kings of the earth, and of the whole world, to *gather them* to the battle of the great day of God Almighty."

We are of the opinion that the "association" and "confederacy," spoken of by the Prophet, refers to what the spirits propose to do. But they will be "broken in pieces." Their counsel "shall come to nought;" for God is with his people.—The seven last plagues will break them in pieces; "the hail shall sweep away the refuge of lies."

The people of God are told not to fear "their fear, nor be afraid." That is, they should have neither fear nor reverence for the spirits, which are feared and greatly revered by Spiritualists.—God's people are told in verse 13th to "sanctify the Lord of hosts himself." While many sanctify, or set apart the spirits to be their teachers and guides, the living God himself must be chosen as

your guide to immortality and eternal life. "Let him be your fear, and let him be your dread."—Take the Sacred Book of God, and go to him in prayer, if you would learn the way to life eternal.

Verses 14, 15. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." The Jewish church and the Gentile church are evidently referred to here as "both the houses of Israel." The doctrine of the First Advent was a stone of stumbling to the Jews; so is the doctrine of his Second Advent to the Gentile church.—Mark the downward course. "And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

Verses 16, 17. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Here are points of thrilling interest. First, the prophecy applies to a period when the law is to be sealed among the disciples—not Jews—hence we can safely say that it applies to the dispensation of the gospel. And second, it applies to that period when the church should look for the coming of the Lord. Mark the phrase, "I will look for him." Therefore the prophecy applies to the close of the gospel, in the time of the end, when the church may scripturally look for the second coming of Christ. This time of spiritual dearth is the period when his face is apparently hid from the house of Jacob.

But what shall we understand by the words, "bind up the testimony?" The testimony to be bound up among the disciples of Christ must be the testimony of Jesus Christ, spoken of in connection with the commandments of God. Rev. xii, 17. It is spoken of by the prophet in connection with sealing the law, which is the law of God or ten commandments. This may refer to the whole testimony of Jesus Christ, which is to be kept by the remnant of the church, just before Jesus comes. In order for the whole testimony of Jesus to be kept by the church, attention must be paid to those portions which have long been trodden down, and thus the testimony that has been torn asunder be bound up.

If reference is made only to that portion of the testimony of Jesus which may be called present truth, then we see a clear fulfillment by those who teach the message of the third angel. Those who present this message understandingly, must first show the fulfillment of the messages of the first and second angels, [verses 6-8,] in the past Advent movement. Thus they chain all three messages together, show their harmony, and the fulfillment of God's word in them, and the testimony relative to the second coming of Christ is bound up.

The *law* to be sealed among the disciples, most certainly is the law of God, the ten commandments. No one will say that the word *law* here refers to the ceremonial law of Moses, the "law of commandments *contained in ordinances*;" for that hand-writing of *ordinances* was nailed to the cross and taken out of the way at the death of Christ.—Therefore, the *law* to be sealed among the disciples

of Christ is the law of ten commandments. Ex. xx, 8-11. And remember, that this is to be accomplished at the very period when they are waiting for Christ's coming.

The word *law*, as used here by the Prophet, certainly does not mean a part of the law; nine tenths of the commandments of God would not be *the law*. The word embraces the whole law, all ten of its precepts. The Sabbath, guarded and enforced by the fourth precept of the holy law of God, has long been trodden down by the professed disciples of Christ; but the time has come for it to be restored, and the fourth precept of that law; as well as the other nine, sealed among the disciples of Christ. Says John, "And I saw another angel ascending from the east, having the seal of the living God," &c. Rev. vii, 2.

Verse 18. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." This, without doubt, refers to the disciples of Christ, at this day, after the law of God is sealed upon their hearts. They have respect to all the commandments of God. They "remember the Sabbath day to keep it holy."—Like the original disciples, they rest on the "Sabbath-day according to the commandment." Luke xxiii, 56. This makes them appear, in the eyes of the world, very odd. They are a "peculiar people." See Titus ii, 15. They are emphatically, "*signs and wonders* in Israel, from the Lord of hosts, which dwelleth in mount Zion."

Verses 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits,"

&c. From a brief examination of a portion of this chapter thus far, we see that it was spoken in reference to the present time, and that verses 19, 20, do refer to Spiritualism. And, according to this prophecy, at the very period when the injunction, "seal the law among my disciples," is binding, the people are seeking to those who have familiar spirits. While the saints are being sealed for heaven, those who reject the truth are to be sealed by the strongest delusion of Satan for perdition. And it is a fact that the present interest on the Sabbath, and the law of God among us, commenced very near the time that the "Rochester Knocking" was first heard of.

Verses 21, 22, gives the dreadful end of those who reject God's holy and righteous law, and instead of seeking to the living God for knowledge, seek unto the dead.

"And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be driven to darkness.*"

On the other hand, John saw the sealed disciples of Christ, standing on the Mount Zion with the Lamb. "And they sung the song of Moses the servant of God, and the song of the Lamb."—Happy, triumphant deliverance!

7. *Cry of peace and safety.* "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in

the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 1-6. The seventh sign to which we call attention is this universal cry of peace and safety, mentioned by the Apostle.

Two distinct classes are here spoken of. One class, called brethren, have an understanding of the times and seasons, and know perfectly well that the day of the Lord will come on the wicked as a thief. They are not in darkness themselves so that that day should overtake them as a thief. They are the children of the light and of the day. They are not asleep; but awake and watching for the day of the Lord. The other class will not understand the times and seasons; and although the day of God's wrath is hastening upon them greatly, they will be crying, "peace and safety." They will be in darkness, or without knowledge as to the approach of the day of the Lord, and sudden destruction will come upon them as a thief in the night, and there will be no escape for them. The two classes are represented thus: One by a person awake and watching; the other by a person asleep.

We will first notice the doctrine of a temporal millennium, or the conversion of the world and spiritual reign of Christ 1000 years before the Judgment. This unscriptural doctrine, so generally held by the churches of this day, is of quite

recent date, and is well calculated to lull the church and world to sleep. While looking for the world's conversion, they will not be expecting the day of the Lord. It will come upon such as a thief. The first that taught the modern doctrine of a temporal millennium was Daniel Whitby, who died in 1726, aged 88. He taught that the reign of Christ during the 1000 years was not personal but spiritual.

Our Lord taught that the wheat and tares should grow together until the harvest; and the harvest is the end of the world. And that as it was in the days of Noah, so shall it be also at the coming of the Son of man. "Wide is the gate," said our Lord, "and broad is the way, that leadeth to destruction and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. He does not say that the narrow way to life is to grow wider and wider till the whole world can walk in it. The scriptures plainly teach that as we approach the end, the love of many will wax cold, men will be turned from the truth to fables, so that the few who bend their lonely foot-steps in the narrow way to life will be less and less. O that honest souls, now asleep as to the Lord's coming, dreaming of the world's conversion, would awake before sudden destruction comes upon them.

The doctrine of universal salvation is also of recent date. It is a fable of the last days to lull its thousands to sleep. It is a device of Satan to close the ear against the warning voice of truth. The Universalist has taken the advantage of the unscriptural doctrine that all men have immortality,

and that the sinner is to wail eternally in hell fire, and has built himself up on these errors found in the creeds of the churches. But lay out the doctrine of immortality through Christ, and obtained at the resurrection of the just, at the second coming of Christ and the Universalist is "done over" at once. To suit his views, the words of our Lord [Matt. vii, 13, 14] should be altered so as to read something as follows:—Wide is the gate, and broad is the way, that leadeth to life, and all the world go in thereat; because strait is the gate, and narrow is the way, which leadeth to destruction, and none can find it!

The alarm has been given. The gospel of the kingdom has been preached in all the world; and the fears of the people have been aroused. But the evil servant cried, "My Lord delayeth his coming," which put the fears of thousands to an end. Then, when the period of confident expectation of the coming of the Lord passed by, the scoffer triumphed, and the unprepared were greatly relieved. The world and the body of the church have fallen asleep upon the subject of the judgment at hand. Such a time of "ease in Zion" never was known. "Peace and safety" is heard throughout the land.

But we are of the opinion that this cry of peace and safety is yet to have a more perfect fulfillment in the wide-spread delusion of Spiritualism. That "ism" has no Devil, no judgment and no punishment of the wicked. All enter some one of the circles of the spirit world at death. There the vilest find pardon of sins committed in this world, and ascend in triumph to the higher circles!! All are safe; for although they may be guilty of crime of the

blackest dye, yet at death they can do nothing less than to enter some one of these lower circles.

That enemy of Jesus Christ, Thomas Paine, is now reported through a medium, Rev. C. Hammond, to be in the highest circle of the spirit world!!—He says that his name is "written in the records of eternal life," that he has received the plaudit, "well done good servant," that he has obtained the "reward" of the faithful, and has entered into eternal "joy."!! Nothing short of a demon could have the brass to talk of Paine on this wise. We give the following brief description of Paine's character from the *Encyclopedia of Religious knowledge*.

"This unhappy believer died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest and drunken. In the distress of his last sickness, he frequently called out, 'Lord Jesus! help me.' Dr. Manley asked him whether, from his calling so often on the Saviour, it was to be inferred that he believed the gospel. He replied at last, 'I have no wish to believe on that subject.'"

So died Thomas Paine in the depths of wickedness; and now he is a sainted spirit in the highest circle of the spirit world, and has come to teach this "Rev. Charles Hammond," who, under his inspiration, is to enlighten the world!!

What a hope is here held out to the vilest sinner! He may go on in crime, and feel assured of finally reveling with Paine in the glories of the higher circles of heaven!! It is evident that all

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who are caught in the snare of Spiritualism, will, with feelings of perfect "peace and safety," risk their soul's salvation, without repentance, and without the benefits of the atoning blood of Christ.

"When they shall say peace and safety, *then* sudden destruction cometh upon them," &c. From this we understand that those who reject the truth, and are in darkness as to the approach of the day of the Lord, will be united in the cry of peace and safety. We see but two classes in that dreadful hour. One is obeying the injunction of the Apostle, "Let us not sleep, as do others; but let us watch and be sober." With the deepest interest they are watching the signs of the times, lest the day of the Lord come upon them as a thief. The other class is saying, "Peace and safety."

8. *Iniquity abounds.* "And because iniquity shall abound, the love of many shall wax cold.—But he that shall endure unto the end, the same shall be saved." Matt. xxiv, 12, 13. The "end" here mentioned is the end of the world spoken of in verse 3, in connection with Christ's coming.—Then, just prior to the end, iniquity is to abound, the love of many wax cold; but the faithful soul that endures the perils of this time, will be saved when Jesus comes.

This deplorable state of things is spoken of by the Apostle as follows: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-

minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5.

This dreadful picture represents the main body of the nominal churches of the last days. It is not a representation of that portion of community who make no profession of religion; but of those who have a "form of godliness." Iniquity abounds in the church, which calls down the frown of God, and the love of the body has grown cold. "From such turn away." This is in harmony with the voice from heaven, "Come out of her my people." Rev. xviii, 4. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, ["thing" is incorrectly supplied,] and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 16-18.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 1-4.

Luther said, just before his death in 1546: "The day of judgment is not far off; yea, will not be absent above 300 years longer." And speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible, he says: "About the consummation of these periods, *this gospel* will be shut out of all the churches and confined to private houses."

"Dr. Cotton Mather, who died about 100 years since, near Boston, a little before his death, wrote on the second coming of Christ. And he confidently affirmed, from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning day, the nominal church would be in a fallen and corrupt, or lukewarm state; and to use his own words: 'It will be like a dead, putrid carcass, having no faith in the Lord's coming.' Yes, Jesus declared, 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in his coming!"

Says Dr. Griffon: "The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored.—Buy and sell, and get gain—out with the thoughts of death—away with the Judgment and Heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head!"

Says Charles Beecher: "Oh, woful day! Oh, unhappy church of Christ! Fast rushing round

and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked!"

The world is full of iniquity and crime. "As it was in the days of Noah," and "of Lot," "so shall it be also in the days of the Son of man." Mankind was then so corrupt that God had to destroy them off the face of the earth. But the sins of this generation are more heaven-daring than those of any former generation since time began; and the only reason why the wrath of Almighty God is not at once poured out, is because of the intercessions of Christ for his scattered people. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isa. i, 9. Says the *Christian Herald*: "It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increases."

We might here mention the abundance of riches, silver and gold, heaped together, not only by individuals, but by numerous incorporations.—Look at the many banking institutions, the amount of insurance capital, &c., &c., now existing, and then read what the Apostle says to the rich respecting their treasures. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your

flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3.

Also we might mention the multitudes of scoffers at the blessed hope and glorious appearing of Christ, both in the churches and out of them.—“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Pet. iii, 3-7.

The personal coming of Christ, the resurrection of the body, and the destruction of this earth by fire, as the old world was destroyed by water, are at this day denied in the pulpit, and by the religious press. There are a few exceptions, however. And it is a fact that these scriptural doctrines are scoffed at by many who profess the religion of Christ.

9. *The first angel's message* [Rev. xiv, 6, 7] *has been given.* John saw this angel “fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, &c.” This is evidently the same as “this gospel of the kingdom,” [Matt. xxiv, 14,] which was

to be preached in all the world for a witness. The fulfillment of this, we have already shown.

This angel says, “Fear God, and give glory to him; for the hour [period] of his judgment is come.” His message not only relates to the Judgment; but, also, to the time of the Judgment.—This angel must symbolize a class of religious teachers who proclaim a corresponding message.—Mark this: The angel does not symbolize a class of men who are teaching that the Judgment is more than a thousand years in the future, or that we may know nothing of the time of its coming.—But he does symbolize that class who teach that the period has come for the Judgment to be expected. Therefore, the first angel's message has its fulfillment in the proclamation of the immediate coming of our Lord Jesus Christ which has been given to this generation.

Luther did not teach that the hour of the Judgment had come. He looked forward for that event about 300 years. This message, based on the book of Daniel, could not have been given while that book was closed up and sealed, which was the case until 1798. The signs in the sun, moon and stars must first be fulfilled.

But it may be said that the Advent movement was not of God, because those engaged in it did not realize all they expected. But if we had realized all we expected in 1843, if Christ had then come, where would the second and third angels give their messages? Think of this. A disappointment and delay is as necessary to fulfill this chapter, as to expect and proclaim Christ's coming.

Again, look at the shouting multitude who

cried Hosanna, when Christ meekly rode into Jerusalem. Were their hopes realized? Not at all. They expected the Master to immediately ascend the throne of David; but see him in a few days on the cross, and the disciples scattered. Yet the whole display was a fulfillment of Zech. ix, 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The Pharisees wished the Master to rebuke the disciples when they shouted in fulfillment of this prophecy: but he replied, "I tell you that if these should hold their peace, the stones would immediately cry out." The whole plan was according to the mind and Spirit of God. They had to cry "Hosanna" to fulfill the prophecy; yet *all* their expectations failed. So when the right time came for the first angel's message to be given, hundreds were at once moved out to swell the note of warning. God's Spirit urged them out. And if they had held their peace, ten thousand voices would have been heard from the very stones, "Fear God and give glory to him; for the hour of his judgment is come."

It may also be said that the Advent movement has not been sufficiently extensive to be a fulfillment of prophecy, and a forerunner of the Second Advent. Please look at the fulfillment of prophecy in the preparatory work, and forerunner of the First Advent.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in

the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isa. xl, 3.

This prophecy was fulfilled in the person of John the baptist, in his short and limited ministry. He had neither printing-presses nor the benefit of railroad cars. But one voice was raised, and that in the wilderness of Judea.

Hundreds of ministers of Christ have gone forth, proclaiming the doctrine of the Second Advent; and instead of one voice, thousands have been raised, until the earth has rung again with shouts of "Behold he cometh." In 1843, six or eight Advent periodicals were published, and sheets and tracts were scattered throughout the land like the leaves of Autumn. We have before shown the extent of the proclamation in other countries.

10. *The second angel's message [verse 8th.] has also been fulfilled.* "And there followed another angel, saying, Babylon is fallen, is fallen, &c." This angel does not proclaim his message at the time of the first; but *follows after*. It is a well known fact that the burden of the first message was given from 1840 to the first part of 1844. It is also a fact that the announcement, "Babylon is fallen," was made in 1844, and that the burden of that message, which called many thousands from the different churches, closed in the Autumn of 1844. This movement being local, the angel is not said to make his proclamation with a loud voice. But the first angel announces the hour of God's judgment with a loud voice. The fulfillment was a mighty movement, which took hold of the public mind.—

The solemn announcement of the third angel is made with a loud voice. And this is the period of the preparatory work of another mighty movement, in fulfillment of the third angel's loud cry.

11. *The third angel's message.* "And the third angel followed them with a loud voice, &c." See verses 9-12. This is another distinct message which follows the second. We have stated that the burden of the second message closed in the Autumn of 1844. That was the period of confident expectation for the coming of the Lord, and the great disappointment to those who loved his appearing. A scene of severe trial has followed, which has called for the patience of the saints.—Those who have stood firm have had "need of patience." See Heb. x, 35-39. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Verse 12. This is the closing part of the message of the third angel, and perfectly applies to the period since 1844. This has been our time of patience. And it is an interesting fact that in this period the subject of the commandments of God has been agitated by those who are waiting for the Lord. Commandment-keepers are, therefore, a sign of the immediate coming of Christ; for the next event in the prophecy, is the Son of man on the white cloud with a sharp sickle in his hand ready to reap the harvest of the earth. See verse 14.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

What is the matter with the dragon now? What is this that moves his ire? We may keep the first, second, third, fifth, sixth, seventh, eighth, ninth and tenth commandments according to the letter, and the dragon will be as quiet as a lamb. We may awkwardly try to keep the fourth commandment on the first day of the week, and the dragon says that is right. Then what is the matter? We will tell you. The commandment-keepers feel bound to observe the letter of the fourth commandment, just as they do the letter of the other nine. And when the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God," they feel bound to believe and obey. This separates them from the world, on two days at least. To the world it looks odd, and very inconvenient. In short, to take a bold stand for the Sabbath of the fourth commandment is perfectly calculated to stir the ire of the dragon. Reader, can you show any reason why the dragon should make war on the remnant, only that they observe the seventh-day Sabbath? If you can, please do so.

But what is the remnant of the church? A remnant of cloth is understood to be a small piece, and the last end of the web. The remnant of the church, then, must be Christ's "little flock [Luke xii, 32] who are waiting for his coming, and to whom it is the Father's good pleasure to give the kingdom." They must be the last end of the church; those who live in the last generation before Christ comes. Sabbath-keepers will understand it, when they are reviled, and called Jews, fools, fanatics, &c. The dragon is to make war on the remnant.

But mark the distinction here made between the commandments of God, and the testimony or faith of Jesus. "Here are they that keep the commandments of God, [the Father,] and the faith of Jesus," [the Son.] This excludes the blind Jew who rejects Jesus; also the professed Christian who boasts of faith in Jesus, but refuses to keep all ten of the commandments of God.

It is said by some that the commandments of God to be observed in this dispensation are not the ten given by the Father, but those given by Christ and the Apostles. But it is evident that the faith, or testimony of Jesus Christ embraces all the commandments of our Lord Jesus Christ and of his holy Apostles. It embraces all the doctrines and requirements of the New Testament, peculiar to the gospel dispensation. The remnant were to keep all these, under the head of the faith of Jesus, and they were also to keep the commandments of God the Father besides. If the ten are not here referred to, we have yet to learn what the commandments of God are?

Says the apostle James, "There is one lawgiver, who is able to save and to destroy." Chap. iv, 12. Who is this lawgiver? If it be Christ, then who is our advocate? In this case we have none.—"Sin is the transgression of the law" of this lawgiver. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. This shows beyond all doubt that God the Father is our lawgiver, and that Jesus Christ is our advocate. Jesus did not come to legislate, but to teach his Father's commandments, to "magnify the law, and make it honorable." "Jesus an-

swered them and said, My doctrine is not mine, but his that sent me." John vii, 16. "The word which ye hear is not mine, but the Father's which sent me." Chap. xiv, 24. "As my Father hath taught me, I speak these things." Chap. viii, 28; xii, 49, 50.

But we are told that the law of God is not now binding on Christians, that we are under law to Christ; that is, Christ is our lawgiver. Then "sin is the transgression of the law" of Christ! "And if any man sin, [transgress Christ's law,] we have an advocate" with Jesus Christ, the Pope of Rome!!

The last chapter of the Bible forever settles the point, that it is not the commandments of Christ and his Apostles alone, that are to be kept in the gospel dispensation. In verse 12, Christ says, "behold I come quickly." And in verse 13, he declares himself the "Alpha and Omega, the beginning and the end, the first and the last." He continues in verse 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The word *His* in this text can refer to no other than his Father, the one great Lawgiver. A precious promise indeed to commandment-keepers! They may enter the golden City, and feel that they have a right there! For a full exposition of the Sabbath question, see our publications.

Dear Reader, we have now passed through this subject, and have pointed out some of the most prominent signs of the immediate coming of the Son of man, and have shown their fulfillment by well known facts. We have seen the signs given the Jews to prove to them that Jesus was the true Messiah; al-

so the more numerous and impressive signs of his second advent. Christ said of the Jews, that the men of Nineveh would rise up in the Judgment and condemn that generation. Also, that it would be more tolerable for the land of Sodom in the day of Judgment than for them. If you reject greater light, how will you stand in the Judgment? Will it not be more tolerable for the Jews in that day, than for you? O reject not the plain word of the Lord, now fulfilling before your eyes. Prepare to meet thy God.

If you love the glorious appearing of Christ, hold fast the rejoicing of the hope, live humble, keep the commandments of God and the faith of Jesus, and soon you will receive a crown of life with all who love his appearing. How natural for those who really love Christ, to love his appearing. A lack of love for his glorious appearing, betrays a want of love for the dear Saviour. The following from the Present Crisis, by John Hooper, England, is to the point:

"It was a prominent characteristic of the primitive Christians 'that they loved *Christ's appearing*,' and looked forward to it as the period that would consummate their happiness. Surely, if our affections were placed on the Saviour—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison with him—we should desire his *return*—we should long to '*see him as he is*'—should pray, '*thy kingdom come*'—'*Come, Lord Jesus, come quickly.*' '*Why is his chariot so long in coming? Why tarry the wheels of his chariot?*' The observations of Mr. Drummond on

this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. 'Let us suppose,' says he, 'for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming—I may die first, and that will be exactly the same as his coming to me?' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant on his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place.—Though she may make no noisy protestations of

love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the reverse."